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For Interracial Understanding

A page for Reading and Action

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For February 15—Power Through the Holy Spirit

John 14:25, 26; Acts 2:1-4, 4:31b; Galatians 5:22-26

A man in our community climbed down into a cold-air pipe with an electric cord in his mouth; the cord short-circuited, and he was instantly killed. He received power, but uncontrolled and unchanneled power. The bomb that fell on Hiroshima was making use of the same power which, scientists believe, can be used to cure cancer. The sun, which makes the Mississippi Valley the bread basket of the nation, makes Death Valley an arid waste.

"Ye shall receive power," our Golden Text says today. In fact, the giving of power is often mentioned as the effect of the Holy Spirit. The full extent of the meaning of this power was slow in coming to men. In the Old Testament stories, when the Spirit came upon men, it was chiefly to increase their strength or valor or skill. The Spirit of the Lord came upon Samson and "he went down to Ashdod and slew thirty men," or again, the Spirit came upon Saul "and he took a yoke of oxen and hewed them in pieces." In the prophetic period, the coming of the Spirit was more likely to produce ecstasy or special insight as in Micah 3:8, and Hosea 9:7.

This kind of manifestation is not entirely absent in the New Testament, but certainly the emphasis is at another place. Here the Holy Spirit is promised to "teach you all things and bring all things to your remembrance, whatsoever I have said unto you." The work of the Spirit was coupled with the work of Christ; in fact, was to be the continuing presence of Christ after his death.

To see the full meaning of the change, however, we must go to the writings of Paul. Here the "fruit of the Spirit" is carefully set forth. What happens when the power of the Holy Spirit comes upon men? Not abnormal phenomena, but Christian character. If we owed Paul no other debt, and we owe him many, we should be eternally under obligation to him here. The gifts of the Spirit are not primarily speaking with tongues, or miracles, or even the gift of foresight and prophecy, but they are love, joy, peace, long-suffering, etc.

Unchanneled power is no boon to mankind. If the Spirit of God falling upon men merely meant they could go out and slay men, its value would be as doubtful as the making of bombs by splitting the atom. But if the gift of the Spirit means development of Christian character, then power is valuable and worth while.

One of the problems of mankind is that we have more power than we have character. We can split an atom and cannot forgive an enemy; we can manufacture electricity, but we cannot make peace; we can make the desert blossom as the rose, but do not know how to prevent juvenile delinquency. It is this very thing which Paul says is the fruit of the Spirit, which our time needs above everything else. We need not physical power but ethical and moral power—the power to become the Sons of God.

Questions:

1. What do we mean by a "Spirit-filled" person?

2. Discuss the relationship between the ethical ideals of Paul, (gifts of the Spirit) and the teaching of Jesus.

RUSSELL E. REES

For February 22—The Fellowship of Christian Believers

Acts 2:37-47; Ephesians 4:1-6

Last Sunday the nine churches of our community had an exchange of ministers for the morning worship service. I was assigned to the Presbyterian church, where I preached. There were many things strange to a Friends' minister; but I experienced a real sense of fellowship. By emphasizing our differences, I suppose I could have destroyed that fellowship.

In all our discussion of Christian fellowship we must remember that there are always two factors involved; first there is the *fact* of fellowship, the experience of a joyful unity achieved when people work and worship together. This is primary, and we must not try to put anything else first. The reality of Christian fellowship has often been experienced by individuals with all kinds of social and intellectual differences. Denominational characteristics melt away or, at least for a time, become secondary. This is the basic, fundamental aspect of fellowship.

The other element of fellowship is explanation or interpretation. Obviously this is in a different area. The experience of fellowship often disappears as the morning dew when we try to formulate in words, the basis of the experience. What is the *one faith* we have? When we try to answer that question, trouble may arise. Then we find that differing intellectual training and experience come out to plague us. Christian patience is much more tested by the latter than the former aspect.

This is not to say that, since it is difficult, fellowship should not be undertaken. It is to affirm that the fact is primary; the interpretation secondary. The first can be maintained in spite of yawning differences in the second. Only on such a basis, and with such an effort, can we dream of a united church in the world.

The Church has fallen apart over interpretation; it is often healed by experience. It is really a miracle that two hundred people, with all their idiosyncrasies can come together in a meeting for worship, and can become a "gathered Meeting." "They were all with one accord, in one place," when the Spirit fell upon the early church. They were not each at home, in private devotions. The importance of the experienced fellowship, the sense of unity in worship, the fact that is before interpretation, remains one of the greatest achievements of the Christian Church. Having established the fact, we should be able to go on and find, with patience and perserverence, a usable interpretation. "One Lord, one faith, one baptism"—what opportunities for disagreement are concealed in those simple words. And yet it is the fact, which those words try weakly to set forth, that lies at the heart of Christian unity. Let us know the fact, experience the reality, hold to the conviction, while we try to go the other half of the way of Christian Fellowship.

Questions:

1. Do our Meetings have a real and vital understanding of fellowship in our communities?

2. What practical steps can you suggest for increasing the fact of fellowship, while we are seeking for unity of interpretation?

RUSSELL E. REES

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Paragraphing Our Views

It is not surprising that a surge of conflicts should follow independence in India, but it is very gratifying to see the moral power which Gandhi still wields, through his fasting, over the minds of Indians. It is a commentary on India more than on the Mahatma that such an appeal is effective. It seems strange to the Western World, whose resort to weapons as the final answer in conflict is taken for granted, that a slender little man in self-imposed poverty can throw his body and spirit in the breach, and win. Whatever may be right or wrong with India, or Gandhi, this is phenomenal and history-making in the progress of men toward new patterns and better use of power. The *New York Times* commented on the recent triumph of Gandhi as follows: "There is a moral force in this troubled world, and in East and West, by common strivings and strangely different patterns, it manifests itself." (As we go to press, word comes of Gandhi's death.)

* * * *

There are several reasons for doubting "partition" as the answer to the problem in Palestine. For sheer self-interest it should be seen that the United States has played into the hands of Russia. The latter had nothing to lose in supporting the plan of partition, along with the United States. Where oil concessions and diplomacy, going hand in hand, have depended upon the good will of the Moslem World nothing short of some form of force can characterize future United States foreign policy in the near East. There is danger also that the Jews may yet find the situation boomeranging against them. If "partition" becomes the center of spreading conflict, anti-Semitism everywhere will be stirred. Why should powerful nations, because they are strong, impose an arbitrary will on a small country? There may be no satisfactory solution to these conflicting interests, but it can well be asked why America and the other nations did not open their doors, in some definite plan, to the harried and dispossessed Jews of Europe. Concern for both Jews and Arabs might well have led to such an answer. Does political Zionism offer a valid claim? Should Indiana be given back to the Indians?

* * * *

Among the eight Congressmen on whom we called recently in Washington, D. C., was Richard Milhouse Nixon, representing the twelfth district in Southern California. He is a member of East Whittier Friends Meeting, and a member of the law firm of Bewley, Knoop and Nixon in Whittier. Thomas Bewley, his law partner, is well known to many Friends across America. Friends should show an interest in their members whose lives are invested on legislative frontiers. They are representing a wider constituency than Friends, but the fellowship to which they and we belong should be a source of Friendly interest and strength. Our visit with Congressman Nixon was very rewarding. It was an opportunity also to introduce him, by way of information, to Congressman Edward T. Miller of Maryland, a member of Easton Friends Meeting.

* * * *

Eisenhower? MacArthur? No! THE AMERICAN FRIEND will not attempt to appraise the qualifications of all presidential aspirants, but we hasten to agree with General Wainwright in his opinion that it would be a mistake for Eisenhower or MacArthur to accept the candidacy. Apparently the former agrees. It is not an aversion to military men that prompts this reaction, but rather the opinion that military career men have been trained in a school of thought which prepares them to receive and give orders, but not for the fine art of diplomacy. With the very best of efforts, it is easy to let an international problem degenerate to the level of conflict. Generals are trained for battle line psychology, but not for the complex problem-solving which is required to keep United States-Soviet relations on the problem level. Though holding the abilities of Secretary of State Marshall in high regard, one might question whether a "showdown" policy can issue in any answer short of conflict. The military mind is equipped to wage war, but the waging of peace needs a different set of attitudes. Let us not look for a hero, but for a President.

* * * *

There seems good reason to believe that many of the displaced persons of Europe, as comprehended in the Stratton bill, will find refuge in America. The number proposed is 400,000, which represents less than the lapsed immigration quotas of the war years. The majority of the D. P.'s are Catholics; with a minority of Jews and a very small percentage of Protestants. It is commendable that, with the unfortunate disagreements between some Protestants and Catholics in America at the present time, the two groups are agreeable in receiving and then releasing these

proposed immigrants to the religious fellowship of their choice. Settlement plans by both Catholics and Protestants are under way. Our consideration for relieving these homeless people should not be on any basis of denominational interest, but upon strict humanitarian and Christian concern for their welfare. They are, for the main part, people who are promising as prospective citizens.

* * * *

The Gallup Poll has generally confined its inquiries to the political arena, but now it has entered the sanctuary. A recent poll over several countries revealed ninety-five per cent of the people declaring their belief in God. That is about as much as a poll could reveal on the subject. "What kind of God?" would not be an easy question for a poll, but it would be more informing than to know that five per cent are avowed atheists. The great and fundamental question is whether men *really* believe in a God of *love*, and whether that belief takes on flesh and blood in the life of the believer. Nations and cultures, thoroughly committed to "belief" in God, have often been honeycombed with injustice and cruelty. Even so, an acknowledged belief in God offers an opening for an ultimate logic that issues in right living. The relation of belief to life is the real frontier for faith.

* * * *

"Goodness and Mercy shall follow me"

No true compass can escape the polar attraction which tugs at the tip of its needle. Guidance is as near as the ether which is filled with magnetic waves. The compass may be broken or made untrue by lesser attractions nearby, but the power for which it was made never fails. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me," sang the Psalmist. We need not pray for guidance so much as for a sensitive heart to feel it and respond to it. Hunger and fear follow on the paths of millions. It may not be easy for them to believe that goodness and mercy pursue them; but their misery is not the ultimate reality of life. At the polar center is goodness and mercy, and they shall follow men, persistently as the "Hound of Heaven." Theirs is the foot-beat of the centuries.

E. T. E.

Center of Political Power

An Editorial Report

I

AS one comes from the Union Station in Washington, D. C., the dome of the national capitol building rises before him with its two hundred and eighty feet of commanding height. It is on "the hill." That fact has more meaning than physical contour, for it was chosen by George Washington as an alternative to the present site of the Washington monument. Its choice was a tribute to the importance in which the first President held the legislative branch of government. Its physical prominence also symbolizes the attitude of the founding fathers who feared the centralized state—the political autocracy.

In Formation

What they had formed, somewhat defensively against a possible ascendency of one state over the others, was a *federal* union. Its future would therefore rest rather squarely in the hands of those who represented the states and the people. Their planning of two legislative bodies, the House of Representatives and the Senate, was not merely a system of double check on legislation, it represented two ideas which they wanted to perpetuate.

In that each of the new states was to be "sovereign," in the limited sense which really makes it something less than sovereignty, there would be the Upper House which represented the federal nature of the Union—state representation. No one state could by any pretext or unforseen accident of populations, etc., over measure any other state. They would all have equal representation, two each in the Senate.

There was also the interest in preventing rule by state powers alone, of delivering equal and unchecked power to states regardless of their relative populations. The House of Representatives was the answer to that interest—popular representation. The original states were probably concerned to check each other quite as much as to double-check legislation.

It was the legislative more than the executive branch which they sought to emphasize, but during more than a century and a half the executive branch has far outgrown the legislative in terms of persons employed and involved, and in the money budgeted for its operation. There are more than four hundred buildings, some of them massive, in Washington, besides those scattered across the country, in which executive offices and staffs are housed. Their expenditures make the cost of Congress, $16,000,000 a year, look like small change. Aside from the question of whether this trend is right and wholesome, it is a fact and it is enormous. Many citizens raise the question whether such stupendous size and great power in one center can be adequately responsive and bear the strain of far-flung national needs.

A Center of World Power

This is not only the Capitol of the nation, it is, beyond any other center in history, the greatest concentration of power ever known. That places on the American Government the responsibility for the best possible statesmanship, and by that fact opens the greatest danger of crucial mistakes.

It is by no means healthy for the world to have any one nation holding in its hands so much economic power over the rest of the nations. Whether it is well or not, it is a fact and one which calls for the best citizenship we can offer. It is no reason for congratulating ourselves, for the power we hold can be so used selfishly that it will ultimately return to plague us. Finally the consequences of power and its use are indivisible. With all other nations we shall fail or succeed.

Quaker Responsibility

When the Friends Committee on National Legislation was formed a few years ago, Friends knew that our entry on this broad front of world affairs was an innovation that called for careful thought. There was no way to make a finished statement of our responsibilities. Basic principles could be stated, but their application through an office in Washington, D. C., must come out of

experience. It must not be a lobby, in the usual sense by which threats and great pressures would be exerted on Congressmen. Rather it should be, and later it has become, educational in its nature. The office of the F. C. N. L. is a channel of information and education flowing two directions—to Friends and to legislators.

No other arrangement made at the beginning of the F. C. N. L. was of more importance than the choice of E. Raymond Wilson as the Executive Secretary. Those who meet with the F. C. N. L. from time to time find in him one who carries the wide and varied concerns of supporters in mind, and who at the same time brings a thoughtful interpretation of legislative affairs to them.

With the lack of agreement among Friends on most legislation, it is by no means a simple task which our Executive Secretary faces. The alternative of doing nothing on the political front is unthinkable. The world will not be saved by legislation alone, but it will not be saved without it. The few years of work by the F. C. N. L. has surely justified its existence. Much progress has been made in finding the nature of Quaker "character" in the realm of political action.

(To be continued)

Conflict in the Holy Land

By Mildred E. White

As Educational Secretary for the American Friends Board of Missions, Mildred E. White started her work near January 1. Having been a teacher in the Friends Schools in Ramallah, she is prepared to write a story from inside the Palestine ferment. Here is late news as well.

IN the Holy Land the old year went out weary and worn with violence and suffering, her garments stained with blood. The young new year entered upon a scene of war, where the very air was charged with terrorism, conflict and horror.

The Personal Problems

The Friends Mission at Ramallah looked forward into the new year touched by the sorrows of their Arab staff and constituency and of the great Arab community which lies around our mission station. Many were feeling strain and anxiety from economic instability in the country and the crippling of all normal programs of labor and public service. All were feeling fierce resentments and fears for the future because of the United Nations' decision to partition their ancient native land.

Many old friends of the mission were mourning personal losses of loved ones who had met violent deaths in bombing raids. There were many wounded and sick, without adequate medical care because of the pitiful shortage of hospitals and medical supplies for Arabs. The missionaries and Arab staff of our Friends' schools were facing a new term of school work for the Arab youth of Palestine, who must come back to school, if at all, through physical dangers, and who must carry on their studies under the strain of war so close to them, and so fearfully close to their loved ones at home.

The Arab world was boiling with anti-American resentment because our United States Government had approved partition of Palestine, their mother-land for thirteen centuries. Our small Quaker group would now have to work on in the face of this nationalistic mass anger, which would not always distinguish between Government policies and the purely non-political purposes of this handful of Quakers working for the furtherance of the Christian message and way of life. There was sharply before them the question; How could they best help, just then and there, to illuminate the figure and face of Christ in a dark world?

The Mission sent out a letter of greeting and good will for the New Year to all the local authorities, the mayor of Ramallah, the president of the local council in Bireh (ancient Beeroth), the Assistant District Commissioner, and other authorities who were striving to direct Arab public affairs through a crucial time. A paragraph from the letter will interest American Friends:

"It is our earnest desire to continue our educational work just as long as possible, for we feel sure that the Arab people have need of every trained worker available. At the same time we want you to know that we will put every facility of our institutions at your service for the purpose of relieving suffering, for the establishment of an emergency medical center, or for assistance in ambulance work. We are peace-loving people, for we know war can bring only additional suffering and sorrow. Already in this dreadful situation which carries with it all the evils of war, we have seen three of our most promising young alumni murdered by terrorists' bombs while they were carrying on their peaceful pursuits. Words cannot convey our sorrow for their families. We want you to know that at this time of danger we are at your side to help and heal."

This letter met with a warm and grateful response from the community.

Because of the disorder in the country, all departments of work are disabled. The postal service is broken down because of strikes. The Jews refuse to work unless Arabs work and vice versa. Either group fears to occupy the post office buildings while the other group is absent on strike, because of the danger of bombing.

The tension in all Government offices becomes so great that any loud, sudden noise causes the workers to run out in panic. Every day the morale is being further weakened. The postal strike at present makes our mail from Palestine slow and uncertain. A letter from A. Willard Jones, secretary of the Friends Mission at Ramallah, dated January 10, 1948, was brought by a Friend who flew to the United States. the fresh news items in it are of interest.

The schools were to reopen January 13. They were expected to carry on this new term with a fairly full enrollment. Some of the parents, from Transjordan and from special conflict areas, were fearful of sending their children away from home. Some others had already taken their families away to Syria and Lebanon for safety. On the other hand, some Jerusalem people were bringing their children out to our Friends' schools in the country to get them away from danger in the city.

A Friendly Response

The recreation house at the Boys School, which lies across the road from the main buildings, has been converted into an emergency hospital with thirty beds. Two paragraphs quoted from the letter of Willard Jones will give the last word as we know it, on the problems of our group in Ramallah:

"The decision to divide Palestine has resulted in the violent rending of a small land that should remain a unit. In Jerusalem no one is safe. Jaffa and Haifa are in the same condition. Bombings, devastation and slaughter go on constantly. Each increasingly terrible act is said to be a reprisal for something that has been done before. The official reports mention only a part of the casualties. Both sides keep secret as much as they can of their losses. Most of the well-equipped hospitals, aside from the Government hospitals, are in the hands of the Zionists. The Jewish nurses are leaving the Government hospitals, so that these are now under-staffed.

"All this leaves the Arabs without adequate medical attention. Some of the most prominent doctors are Arabs

and they have formed a medical association but have little equipment with which to work. We have opened a building in the Boys School and have equipped it with thirty beds. Our station wagon is ready for ambulance work. We have some $500 for immediate use. This will be expended for medicines, bandages, first-aid kits, etc., but it looks as though we should need a great deal more. My medical friends say that they have grave fears of the outbreak of epidemics. We must speedily mobilize for this emergency. Everything we do is to be for the relief of suffering. Greetings to all our friends."

The Christian Community

By Harold Smuck

IF by Christianity we mean the sum of the communities of people who are devoted to Christ and who seriously attempt to live by his way, then Christianity is a minority religion in the United States. To realize this is sobering; but it may be most helpful. It may point the way to a vigorous and powerful ministry in which Christians should be engaging. If we are a minority we are in this respect like the early Christians. We ought also, like the early Christians, to be communities of people unmistakably different from the rest of the world.

This difference must not involve snobbery or haughtiness, for we must not be guilty of self-consciously trying to be different or at least to seem different. Neither must this difference involve isolation and withdrawal. If it does, we either have no sense of mission to the world or no confidence that our faith can "stand up to" the world and overcome it or redeem it.

Our difference from the world must be more or less naive. It must spring from a preoccupation with things different from those for which the world is concerned. Not different problems, but different ideas, a different faith, a different goal. The difference must come without our being preoccupied in creating it.

Communities of Christians, not necessarily coterminous with local congregations, should, according to their own faith, be centers of redemption in our society. Now what are the features of such a redemptive community? What are some of the significant *differentia* between it and the world?

Security in Fellowship

The Christian community should be *a people with confidence.* No reports are more terrifying than those from Europe which tell us that the people have lost their faith, that they see no real hope for the future. Without a faith we know that Europe is doomed. But the people of our own country are none too confident, unless they are extremely naive or ill informed. Our atomic scientists are certainly not optimists. Scores of brilliant men have been telling us that we are living at the end of an age, and some think in terms other than hope for the future.

But we know that if we sink into pessimism we are lost. No nation, no culture which does not believe in itself, or something larger than itself, can last. If the whole mood of our time becomes one of pessimism and despair, whence shall come our redemption? Christians are not asked to be optimists today. They could be so only by ignoring the sickness of the world or by thinking exclusively in terms of personal, other-worldly salvation. But Christians can be people with confidence—not because they do not see the problems, but because they see an answer. In a word, the answer is Christ. We do not know that the world will follow Him, but we know that if they do our world will be saved and mankind redeemed and life immeasureably enriched.

Think what Christians can do for America and for the world if we come to be known as little communities of people who, though we too carry the burdens of the world, believe that the burdens *can* be carried and that they need not crush us. How invigorating, how revitalizing, how redeeming amidst uneasiness and despair would be a people with a firm and steady confidence!

Being Personal

The Christian community should be *a people who care.* Tender, personal relations are disappearing in our day. We are used to having things done professionally—even the work of Christ's church. The people of the world are hungry, so we send a check to a relief agency. People in our community have many kinds of needs, so we give to the community chest. The people of the world need Bibles, so we give to a Bible distributing agency. The people of the world need Christ, so we hire a minister. Much of this is inevitable, perhaps even desirable.

We tend to become people who see "organizations," "needs," "programs," when we ought to be seeing people—the roughneck orphan in the rubble of Berlin, the starving baby in Athens, the man without a faith who lives next door, the weary mother of a household in the city slums. May God keep us from being professional. To be professional, or to work through professional people, often means eventually to be callous. But a decent society can be built only of people who care, with the compassion of the Master for all men everywhere, or rather for *each* man, woman, and child. We know, for instance, that the whole problem of D.P.'s cannot be completely solved by feeding thousands or providing barracks to house groups. It will not be finally solved until, man by man, jobs are found and self-confidence restored; until, mother by mother, little cottages and apartments are found, out of which they can make homes; until, child by child, hunger is eliminated and play and laughter are a deep reality. If Christians are communities of people who care about people, immensely and deeply, how the world might be transformed!

Christ is Central

Christian communities must also be *people of Christ.* Christ is all we have in common. He is our distinguishing mark. His is the spirit we seek to manifest. It will not be enough to have his cross on our church steeples or altars or on chains about the neck. It will not be enough to mumble his name while repeating a creed or studying a Sunday School lesson. He must be born in our hearts and live in our lives. We must be His body.

In the eyes of the world, not simply membership in a religious organization nor trips to church each Sunday, but the very Christ must be the hall mark of our lives—the distinguishing mark of a redeeming community.

LETTER TO CONGRESSMEN

From F. C. N. L.

The general Committee of the Friends Committee on National Legislation at its annual meeting January eight in its consideration of the tremendously urgent relief needs abroad for food recommended that Congress should provide for "discontinuance of the use of grain for the production of alcoholic beverages." A complete shutdown of liquor manufacture and the use of grain for relief this year would demonstrate again that human life is placed above personal convenience or industrial profits and would bring hope and cheer to the hungry people whose eyes are turned toward America this winter. May we encourage your efforts along this line. On December 27, I wired Secretary Anderson and President Truman, urging the continuance of the whiskey manufacture holiday during January.

E. Raymond Wilson
Executive Secretary

Japanese Review to Date

By Gilbert Bowles

THROUGHOUT my stay in Japan, from February 13 to July 15, of 1947, I sought to make every Japanese I met my teacher, but I realize keenly that my interpretation of "The Present Outlook for the Japanese People," may not be the same as their outlook for themselves. I turn at once to this ever-present reality for the Japanese people: that their whole lives are conditioned by the Army of Occupation and the policies of the Allied Powers. General MacArthur clearly stated this conditioning reality in his February message to the American Congress. A few sentences will make this clear: "Since the surrender, this financial blockade of the Japanese home islands has been continued, extended, and intensified. Not only have Manchuria, Korea, and Formosa, long contributors to Japanese sustenance, been taken away, but also many millions of Japanese have been repatriated from the outside back into these four home islands. Later reports are that more than one million Japanese soldiers alone still await transportation home."

Occupation Policy

This further interpretation, frankly stated by General MacArthur, helps in the understanding of the conditions under which the Japanese of today must live and think. He said, "History points out the unmistakable lesson that military occupations serve their purpose, at best, only for a limited time, after which deterioration rapidly sets in—deterioration of the populace in an occupied country, which becomes increasingly restive under the deprivation of personal freedom, inherent in such a situation—and deterioration of the occupying forces which, in time, assume a dominant power complex pointing to the illusion of a master race."

It should be stated here that, feeling as he does the situation in which the Japanese people are placed, General MacArthur has strongly recommended the early settlement of reparations, the conclusion of the peace treaty and the transference to the United Nations of further responsibilities for dealing with Japan.

Physical Appraisal

It is fortunate that up to the present time, the great relief which came with the close of the war, together with the excitement of the new political and intellectual freedoms, have to a degree mitigated the pain and softened the shock of the stark realities of defeat and military occupation. Gratitude that the war is over, and appreciation of the measure of consideration shown by the Occupation Army, cannot hide the ever-present reality of physical and mental suffering from overwork and anxiety, plus the constant drain of insuffcient food and clothing, inadequate and unsanitary living conditions, and daily experiences of over-crowded trams and trains. An additional and ever present factor is the consciousness of pending industrial reparations, ever threatening to curtail further the limited possibilities of increased home production and of foreign trade, both of which are essential to the life of the nation.

Any fair appraisal of the present outlook for the Japanese people must consider not only their daily experiences and problems, but also their outlook on national life and world relations. One must consider such apparently diverse, and yet closely related subjects as these: food, clothing, and housing; the new Constitution and the place of the Emperor; the emerging labor unions; readjustment of land ownership; educational reorganization relations with the outside world, and the outlook for religion.

The food situation varies with the location—city or country—with the season, and with the release of American food imports. The late summer and early autumn months, before the rice harvest, are times of greatest shortage. But through the year in most city families it takes the larger part of one person's time to scout for the bare necessary foods. In July, the Economic Stabilization Board announced that for the next few months the available food supplies in the larger cities would be reduced from 1311 to 1100 calories per day. This did not take into consideration black market purchases and emergency rice shipments.

Constitutional Changes

In reference to the new Constitution, the most democratic feature is that it is not, like the Constitution of 1889, the gift of the Emperor, but the freely adopted instrument of the people's parliamentary representatives, and hence subject only to their revision. The next most revolutionary feature is the constitutional renunciation of war, and hence there is no provision for army or navy, whose ministers, with the right of direct appeal to the Emperor, were formerly empowered to by-pass cabinets and parliaments at will.

The Emperor's own renunciation of any claims to divinity was more revolutionary than the provisions of the new constitution. Perhaps most creative of all is the new social opportunity, which the Emperor freely uses, of mingling in more natural ways with the people, especially when he visits schools or other public places. Save for the small, vociferous communist element, the Emperor has won for himself a more secure place in the affectionate loyalty of the people.

The political trends in national and local affairs are strongly against many of the older vested privileges of rank, education, and wealth. This is especially marked in the upsurge of labor, in land and taxation legislation, and, under SCAP (the MacArthur Administration) directives, in the dissolution of powerful business, industrial, and financial organizations previously linked with militaristic expansions. A similar movement is seen in the screening out of large numbers of men in certain categories—including a goodly number of men of the character and experience greatly needed for present-day administrative, business, and educational leadership.

In Political Structure

The April Parliamentary election gave the Social Democratic party a majority in the House of Representatives. After the Liberal party headed by the preceding premier, Mr. Shigeru Yoshida, refused to cooperate, a limited coalition cabinet was formed, with Mr. Tetsu Katayama, president of the Social Democratic party, as premier, and Dr. Hitoshi Ashida, president of the Democrat party, as foreign minister. Mr. Katayama, a Christian, as are six other new cabinet ministers, a lawyer by profession, a disciple of the aged Waseda professor, Iso Abe, for many years head of the Social Mass party, is a tried and trusted leader, but some of his best friends regret the circumstances under which the premiership has come to him. Dr. Ashida, new foreign minister, was for some years on the editorial staff of the *Japan Times*, after he resigned from consular and diplomatic service because of increasing nationalistic and military pressure.

The first revealing act of the new cabinet was the publication of the government *White Paper*, in which was laid bare some hitherto unpublicized facts concerning the nation's serious business, industrial and financial situation. It is too early to measure the results of thus taking the people into full

confidence. But since the Social Democratic Party itself, as reorganized after the war, contains both right and left elements, and since the support of Dr. Ashida's Democratic Party is essential to any policy decisions, a medium course is forecast.

This midway course is manifest in the Government's announced plan for "State Control of the Coal Industry," the application of which requires Parliamentary support. The goal of the present plan, the same as the unrealized goal of the preceding cabinet, is thirty million tons a year. As coal production is taken as the measure of Japan's industrial recovery, the success or failure of the government's "State Control Policy" will have much to do with its solution of other problems, and hence with its tenure of office.

Areas of Life

The rapid post-war emergence of organized labor, long under militaristic ban, is the most outstanding feature of present-day Japanese social, industrial and political life. While the results of the April elections indicate that the numerical strength of the communist element in the labor unions is not great, it is recognized that any marked increase in Japan's financial difficulties might change the situation.

The next most marked social-economic change is the new land legislation under which, for the sake of increasing production: (1) the rental paid by tenant farmers has been reduced from an average of 52% to from 15% to 25% of the value of the crop (rice fields) produced; (2) compulsory sale of farm land above a fixed area which is not being cultivated by the owner; (3) the democratization of city, town, and village land commissions, which must pass upon all land sales.

The main changes in the educational system are: (1) from a six-five-three-four year system, with the first six years compulsory, to a six-three-three-four year system with the first nine years compulsory; (2) from a centralized national administration to a decentralized system, with far greater responsibilities resting on prefectural and local organizations.

Relations with the outside world are still strictly limited, pending the conclusion of the Peace Treaty. Japanese associations, though international in nature, are now confined to national limits. The present "Association for the Study of the United Nations" will, on the signing of the Peace Treaty, become "The Japan Association for the United Nations."

The outlook for religion is decidedly favorable to Christianity, but the picture frequently drawn is too roseate. With the definite prohibition of state-supported Shinto, private sect Shinto leaders have been hesitant in initial moves. There is relatively little Buddhist activity. It is too early, however, and the conditions are too unstable to warrant any definite forecast, but everywhere there is an increasing interest in Bible study, church attendance, and crowds are everywhere flocking to the continued series of evangelistic meetings organized by the United Church of Christ for the ever popular Christian leader, Dr. Toyohiko Kagawa.

The closing summary should make it clear that although the Japanese people feel keenly their limitations in territory, natural resources, and international relations, and the disturbing measure of social breakdown, they are by no means hopeless. Their double resources of the older skills in handicraft and their modern experience in machine production, together with their industry, patience and will-power, hold before them possibilities of national reconstruction. For those with spiritual vision and faith, the possibilities of a reconstructed, peaceful Japan in world service is ever a stimulus and a goal.

LETTER FROM LONDON

The Christmas holidays in England have been especially enjoyed, for they afforded a long week-end holiday from Thursday, Christmas day, to the following Monday. The day after Christmas is celebrated here as Boxing Day, and is almost as festive as Christmas. We did miss the holly wreaths on the door, a custom which is not generally followed here, but instead discovered the decorative quality and the fun-making value of "Christmas crackers." No it's not something to eat, but is the combination of a mild fourth-of-July fire cracker and a favor all rolled up in bright crepe paper. When opened with a bang at the festive meal, paper hats and trinkets are provided for all.

* * * *

The general economic condition appears to be slightly improved, especially in the field of production and exports. As one commentator said, we have moved out of "Bleak House" and are now prepared to enter "Great Expectations." This is a welcome note as the year 1947 draws to a close, with all of its hardships and disappointments.

* * * *

An exceptionally fine and interesting exhibit of Indian art, the largest ever assembled in Europe, is on display in London. The richness of the color and design in the brilliantly-flowered tapestries; the glittering jewels of the ornamental ceremonial dress; the finely-carved ivory chess sets; are all extremely pleasing. The pieces of sculpture and stone carvings are resplendent with historical figures and ancient folklore. Of special interest to me were the intricate book illustrations, delicately drawn and designed with minute detail. Flowers, animals, birds, and trees were interwoven in the designs with such delicacy as to suggest the material of which dreams are made. All this carefully wrought work gives one a real sense of the leisure which is essential for such craftmanship and is in great contrast to our western modern artcraft which is so largely designed for mass production. This opportunity for a better understanding of the culture of the Orient is most welcome.

* * * *

Friends who are interested in attacking social and industrial problems will be stimulated in reading the booklet, *Friends Lend a Hand* by Joan M. Fry. In this book is the record of the Friends Allotment Committee which, since 1928, has helped 1,170,000 unemployed persons to produce their own vegetables on a small allotment of land. Their scheme has been one of bringing together "idle men and idle land."

* * * *

There has been a real epidemic of Friends Service Council sales sponsored by Friends Meetings up and down the country. All kinds and shapes and sizes of articles and hand work are brought for sale and the proceeds are contributed to the F.S.C. or Friends Relief Service. I have the impression that British Friends contribute more regularly to the work of the Friends Service Council than American Friends contribute to the work of the Mission Board and the American Friends Service Committee, though I know the American system of collections is different. After almost every meeting for worship an opportunity is given for contributions to be made to the work of the Friends Service Council.

* * * *

The National Peace Council (British) of which Gerald Bailey, a member of the Society of Friends, is secretary, recently held in Friends House a national conference on "The Soviet Union, the West, and the World's Peace." They adopted a five-point policy which underlines the following: the peaceful development of a united Germany; trade exchanges between Britain and the U.S.S.R. and countries of eastern and south-eastern Europe; cooperation on an all-European basis; personal and group contacts between the peoples of U.S.S.R. and eastern and south-eastern Europe and the West; and the resistance of all fatalistic assumptions about the inevitability of war between East and West.

As a contribution to the development of a deeper and more informed ministry in Meetings, study groups in London have again been organized by the Home Service Committee and the Woodbrooke Extension Committee. L. Hugh Doncaster will lead the seminar on the beliefs and practice of Quakerism. Horace B. Pointing will direct the discussions on the essentials of Christianity and its future contacts with the non-Christian life of the world. At the Friends International Centre a series of ten lectures will be given on "The Mystic's Way to God."

LESLIE D. SHAFFER

NEEDED: A JOHN BRIGHT

BY BEATRICE ROSSELL

When Maude and Russell Brayshaw of London Yearly Meeting were recently in Evanston, Illinois, someone asked if British Friends did not take a much more active part in public affairs than Friends did in this country.

The Brayshaws said they had noticed the difference. British Friends are constantly in touch with representatives of Government on matters of public policy, whereas Friends in this country seem to have little to do with Government.

"In England," someone remarked, "it is, of course, different. Politics in England is a profession for gentlemen, whereas that is not true in this country."

Politics in England has not always attracted men of high character, as a Friend pointed out during discussion. When Maude Brayshaw was asked what had been responsible for the changed attitude in England, which undoubtedly does exist today, she made an arresting answer. In her opinion, she said thoughtfully, John Bright was responsible for the change. His attitude toward politics and public service had had a deep and lasting effect on the attitude of the nation.

John Bright was a Quaker, the son of a Rochdale cotton spinner. Since the Brayshaws' visit I have been reading the diaries of this great Friend and I commend them to Friends in this country. We need a John Bright here. We need his flaming eloquence "that raised the towering wave of popular feeling that swept away the Corn Laws." We need his concern for a democratic government based upon Christian ethics. We need his unshakable belief that peace is the fruit of righteousness. *We need his tireless courage in our critical battle today against conscription.*

I am keenly aware, as I write, of the Friends Committee on National Legislation in Washington and of the active work it is doing against conscription. I am grateful today for a meeting with Friends in Lynn, Massachusetts, and for their obvious awareness of the present crisis. Undoubtedly there are similar groups in other places.

What concerns me is the apathy of countless Friends throughout the nation, and the apathy of countless other Christians. Peacetime conscription — universal military training, if you wish —is not just another political issue. It is a crime against God and humanity. We cannot commit this crime and go unpunished as a people.

I do not write these words lightly. France was the first country to adopt peacetime conscription in 1789. Since she took that step she has had many tragic wars, with all war's attendant sufferings. Germany was the second country to adopt peacetime conscription and look at Germany today. Japan had had conscription for more than sixty years before World War II, but it could not protect her people.

The great evil of conscription is that it teaches men to hate and kill instead of to love and serve. "Thou shalt not kill" was the old Mosaic law. Love thy neighbor, *do good to them that despitefully use you,* is the law of God as given us through Christ. We cannot break these God-inspired laws with impunity. We must suffer if we break them, and our beloved children and their children must suffer if we ignore them.

Whether conscription will improve the health of some of the young men conscripted, whether it will teach them, in some cases, useful trades, whether it will give them a certain amount of general education, are questions of supreme unimportance compared with the question of what it will do to their characters and, through them, to the character of our nation.

We cannot subject millions of our young people to the military caste system and foster American democracy. We cannot instil in eighteen-year-olds unquestioning submission to military authority and develop initiative and self-reliance. We cannot teach all our able-bodied young men to kill their fellow men and not find a callous indifference to human life a growing attitude in our country.

To Friends who are still unconcerned about conscription, I recommend a careful study of available material on peacetime conscription, obtainable from the Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington 8, D. C. I recommend that they ask to be placed on the mailing list of this committee, headed by E. Raymond Wilson, and that they send at least two dollars to cover the cost of being kept informed on this vitally important issue. I recommend that they secure from the Friends' office at the above address in Washington (1) "The Present Status of Universal Training Legislation," and (2) list of House and Senate committees, and that they get in touch with their representatives in Congress and *keep in touch with them* as the Friends Committee on National Legislation advises them of needed action.

John Bright was a Quaker whose active Christian principles vitally affected the life of his nation. His strength unquestionably came from God. His influence on public life came from selfless service to his nation, informed action on questions with which he was deeply concerned, and tireless courage in fighting fear, privilege, and the demoralizing power which threaten us today in conscription.

YOUR PROMPT RENEWAL

will keep THE AMERICAN FRIEND coming to your door without interruption. The problems of the day are too serious for Friends to break the fellowship of concern represented in their Quaker journal. Renewal subscriptions, two dollars for one year, five dollars for three years, is little more than one postage stamp per week.

Renew promptly with

The Circulation Department
THE AMERICAN FRIEND
101 South 8th Street
Richmond, Indiana

GREAT LAY PREACHER PASSES

The death of Robert Elliott Speer on November 23 accents the memory of thousands who have heard him speak and who have read his books.

In regard to church unity he wrote: "What is needed is not so much to create a unity as to provide external forms for the expression of the unity we already have. . . We should refuse to recognize division and exclusiveness as anything else than a vain and impossible denial of facts that cannot be altered by refusing to recognize them."

He was equally concerned for the divisive labels, "conservatives," "liberals," etc., that tend to split the present-day church as did the parties in the early church at Corinth. He wrote: "We have to quit this business of partisanship, to quit calling each other by factional names. . . . The truth of God is greater than any one party can claim or any one title but Christian can cover. . . . Only the whole body of Christ is competent to know and experience the whole faith of Christ. . . . For my part I want no label but Christian and mean to try to call no brother-Christian by any other name."

Literature in Review

HAPPY HUNTING GROUND

Your Book Store at Richmond, Indiana, keeps an open door to your needs. Books not on hand can be ordered by your Book Store. Not only books, but booklets and current literature in inexpensive size and binding furnish a happy hunting ground for those who love good reading. Here are but a few samplings of the literary field.

The problem of lifting the educational level of large numbers of people all over the world is the subject of a book entitled *Teaching the World to Read* by Dr. Frank C. Laubach. It has just been published by the Friendship Press, 156 Fifth Avenue, New York, for the Committee on World Literacy and Christian Literature of the Foreign Missions Conference.

The book was written in answer to many requests for information on the mass literacy programs developed by Dr. Laubach in ninety language areas around the world. The development of picture-word-syllable charts, word lists and literature, teacher training, and the mobilization of community interest and support behind such a campaign are described by Dr. Laubach.

THE QUESTING SPIRIT

Selected and Edited by HALFORD LUCCOCK and FRANCIS BRENTANO

Coward-McCann, New York; 1947
719 pp., $5.00

This is a skilfully-selected anthology, revealing the deep religious interest in the literature of this period. It includes seven hundred pages of poetry, narrative, drama, and personal affirmations of faith. The title is well chosen. One finds every page to which one turns interesting reading. This is not a common book of "filler." It will prove valuable both to the leader and to the common reader.

TRAVELING WITH THOMAS STORY

BY EMILY E. MOORE

Published by Letchworth Printers, Ltd., England
Price: 15 Shillings (about $3)

This is a well annotated book, dealing with the life of Thomas Story, who lived in the uncertain and changing days of the late 17th and early 18th centuries. An English Friend, Story traveled extensively in America and Barbados, and his legal training proved of value to his great friend William Penn in the government of Pennsylvania in its early days.

His writings throw light on the Yearly, Quarterly, and Monthly Meetings of early Quaker organization. Meetings with prominent people of his day are well recorded and he has much to say of their interest in Quakerism. His journeys over the British Isles included visits to many meetinghouses which are still in use.

The biographer has pieced together ancient records, journals, and notes and lets the life story unfold itself. At times this makes difficult reading, but the book is rich in historical background, spiritual wisdom and anecdotes, and is well worth serious study rather than hasty perusal.

ALICE B. THORNE

AMBASSADOR IN CHAINS

BY HAMPTON ADAMS

Bethany Press, 1947
221 pp., price $2.00

This is better than an average book of sermons. When the first sermon is finished there is a sense of satisfaction which comes from reading something significant, and one feels anxious to get on to the next sermon. These messages by a modern preacher have both depth and breadth. He is for a full, unabbreviated gospel and is not afraid to apply it to any area of life today. It is good reading.

The Catholic Association for International Peace has just issued a bulletin on *The Marshall Plan,* prepared by Dr. Helen C. Potter and the Sub-Committee on Economic Life of the Association, copies available at 25 cents each by writing the Association at 1312 Massachusetts Ave., Washington 5, D. C.

The Washington *Post* issued a special supplement on *Questions and Answers on the Marshall Plan* prepared with the cooperation of the Foreign Policy Association. Copies may be obtained by all APS members by writing this Society headquarters at 1712 H St., N. W., Washington 6, D. C.

A small pamphlet entitled *Friends Worship in a Pastoral Meeting* is on sale at fifteen cents each, seven for one dollar. It was written and published by North Carolina Yearly Meeting after considerable study and discussion. Friends will do well to peruse it.

The National Council Against Conscription has issued another pamphlet, *The Two Day War of 1968.* It is not a prophecy, but a presentation of mass conscription against the background of an atomic age. The cost is five cents each; in lots of five or more, two cents each.

The Protestant Film Commission presented its 1947 award for the "Picture of the Year" to the producers of *The Yearling.* Daniel A. Poling, president of the World's Christian Endeavor Union, presided at the awarding banquet.

..Correspondence..

FROM OUR READERS

COMMENDS OUR POETRY

Editor, THE AMERICAN FRIEND:

Though I am not a subscriber to THE AMERICAN FRIEND, I regularly receive issues from friends in Chicago. In addition to thanking them, I should like to express my appreciation of this publication to you. Especially, let me note, I enjoy the poetry, which seems considerably above the level of that given in most religious papers and magazines. Please pass along my gratitude to E. Merrill Root.

With best wishes for the New Year, I am

ELIZABETH VARDON

133 Boulder
Joliet, Illinois

* * * *

A NEW PREPAREDNESS

Editor, THE AMERICAN FRIEND:

I believe that "universal military peace-time training" and the manufacture of atomic bombs and biological warfare weapons are not only evil and unchristian, but are impractical as well.

We need to learn a new method of living (and dying), not for preparedness to murder our enemies and their families and neighbors, but to be kind to them. This "new" method requires a new courage. It brings with it a new suffering. The "new" method was Christ's.

Instead of following the example of an enemy, it is well to follow the example of Jesus. It is not popular to talk of Jesus and of the spiritual laws which he discovered for himself and for us, but certainly the fantastic delusions of universal peace-time training and atomic and biological weapons are not very popular with any of us, if we think about what we did to innocent people like ourselves at Hiroshima. As any scientist will tell you, while groping toward a new discovery, it is necessary to stick patiently by principles as long as we live. That is how atomic energy was discovered.

By sticking to Christian principles of determined loving kindness, we can use our power for all peoples, children of one God. A first courageous step is to abolish, right here at home, plans for universal peace-time training, and to destroy all atomic and biological weapons.

FRANCIS D. HOLE

2201 Center Avenue
Madison 4, Wisconsin

FOR FRIENDLY ACTION

FEDERAL COUNCIL MESSAGE

The Sunday nearest Lincoln's birthday has become established as "Race Relations Day." To make a "day" into a spirit of life is important.

A challenge to "practice brotherhood now" because "the disturbing qualities in our own attitudes and behavior are the real germ centers of friction, conflict and riot," was issued by the Federal Council of Churches in setting February 8 for the 26th annual observance of Race Relations Sunday.

Specific courses of action by which Christians may "implement their ideals with action" were recommended by the Race Relations Department of the Federal Council of the Churches of Christ in America. Among the things that churches can do, it said, were:

(1) Strengthen Christian fellowship through making church membership open to all regardless of race.

(2) Use this Race Relations Sunday observance to evaluate what your church has done in race relations and to make plans for a race relations program that runs throughout the year.

(3) Organize a group within the church which will be responsible to the church for maintaining creative attitudes about race within the organization and for leading the church in carrying out some of the following activities:

Sponsor study groups, forums, worship services and other activities as a means of bringing groups of different racial and cultural backgrounds together for the purpose of discovering common needs and mutual interests.

Discover what racial groups live in the community where the church is located; what contributions they are making to community life; what their problems are, and how the church can help resolve them.

Work to guarantee decent homes for all people and for the removal of restrictive covenants and community practices based on race or national origin.

Support legislation designed to eliminate lynching and mob violence. Insist that existing laws against lynching and mob violence be justly administered.

Insist on impartial justice in the courts and the elimination of discrimination on account of race, creed or national origin. The fields in which these barriers now exist include employment, education, health, recreation, hotel accommodations and community services.

Send for the report of the President's Committee on Civil Rights and have church groups familiarize themselves with the findings and plan to aid in their practice.

Work with employers' groups, professional organizations, and unions to establish employment practices based on character and skill rather than on race, creed or national origin.

WORLD DAY OF PRAYER

It is time to plan definitely for the World Day of Prayer, Friday, February 13. Order materials at once from United Council of Church Women, 156 Fifth Avenue, New York 10, New York.

If Christian women of many denominations around the world did not gather on the first Friday of Lent to pray, and if by their prayers of praise and thanksgiving and intercession they were not moved to give, then the cause of Christian leadership the world over would suffer the consequence.

World Day of Prayer offerings make a difference—to Christian college students in India and China and Japan; to foregin students in the United States, who must be guided to seek out the best in American culture and American Christian family life in order to serve in their own countries; to masses of people in the Orient, in Africa, in the Near East who hunger to read of Christ and His message in words that they can understand.

World Day of Prayer offerings make a difference—to the American Indian in government school or hospital; to Negro sharecroppers of the South; to migrant families following crops around the calendar and around the country. All of these six projects derive a substantial share of their support from annual World Day of Prayer offerings.

FOR THE RECORD

An important precedent was established when James and Elsie Coney, his wife, were admitted to American citizenship on January 14, in the York County, Maine, Superior Court. Their case has been pending for several years due to their unwillingness to "take up arms in defense of the country in war." They have steadfastly held to that position until finally their position was recognized and citizenship granted.

This court action is history making, a reversal of the famous MacIntosh Case of several years ago. James Coney is Field Secretary for New England Yearly Meeting of Friends. He lives in North Berwick, Maine.

TRUCKING RELIEF CLOTHING

Arrangements have just been made to send relief clothing direct to Philadelphia by truck. Centers are being established at Indianapolis, Richmond, and Muncie, to which clothing may be brought by local Meetings. The first trip will begin at Indianapolis on February 10. For further particulars contact relief office, American Friends Service Committee, Quaker Hill, Richmond, Indiana.

NOTICE!

A new printing of *Faith and Practice* will be off the press near March 1. It will have corrections to date such as typographical errors, dates, spellings, wrong words, etc., but no changes in meaning of sentences. Increase in printing costs will make the price sixty cents (60c). Send advance orders to Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

RED CROSS SUNDAY

President Basil O'Connor of the American Red Cross announces that February 29 has been set aside as Red Cross Sunday. The annual Red Cross Fund appeal will be conducted from March 1 to 31.

DIGNIFIED DRINKING?

Schenley announced its plans to make a special play for the Christmas trade. So did many other liquor concerns. Happy Days! Holly, mistletoe, Christmas Carols, liquor, murder, rape, mayhem and riot. Merry Christmas! Thus we enter the New Year!

"Three men, all distinguished and esteemed citizens, switched to Calvert yesterday and before sundown were asleep on sidewalks in various parts of the city."

The Spectator, Joliet, Illinois

CONTRIBUTORS

GILBERT BOWLES — 4988 Maunalani Circle, Honolulu 17, Hawaii.

PHILIP W. FURNAS — Professor in Guilford College, North Carolina.

WINIFRED RAWLINS — Care of Olive Marshburn, 622 East Whittier Boulevard, East Whittier, California.

BEATRICE ROSSELL—747 Hinman Avenue, Apartment E1, Evanston, Illinois.

HAROLD SMUCK—Young Friends Secretary for Western Yearly Meeting, Plainfield, Indiana.

MILDRED E. WHITE—Educational Secretary for the American Friends Board of Missions, formerly a missionary teacher in the Friends' schools at Ramallah, Palestine.

IN MEMORIAM

LEWIS H. MACFARLAND

Lewis H. MacFarland, pastor of White Plains Monthly Meeting, North Carolina, passed away November 9, at Mt. Airy. He was born in 1877, in Miami County, Indiana. In 1898, he was united in marriage with Pearl Thurston of Amboy, Indiana, and became interested in the work of Friends whom he then joined. Following their marriage, a year was spent in work among the Iowa Indians in Oklahoma. Two pastorates were held in Kansas—Stark and Lowell—which were followed by service in Illinois, from whence they went into Western Yearly Meeting, Indiana, serving both Carmel and New London Meetings.

In 1912, they were called to High Point, North Carolina. Following three years in this pastorate, Lewis MacFarland was called to the superintendency of North Carolina Yearly Meeting, which post he held from 1915 to 1935—years that were filled with fruitful activity. He was a spiritual father to many of the ministers of North Carolina Yearly Meeting, many of whom began service under his supervision. He was alert to the needs of the Meetings and intensely interested in evangelism.

Following this service, he retired to his farm for rest. Later, however, he engaged in the ministry at Cane Creek and Spring Meetings. About twelve years ago he went to Surry Quarter where he filled pastorates in Westfield, Pilot Mountain and White Plains, and in Harmony Grove, Yadkin Quarter. Since 1944, he has served White Plains Monthly Meeting where there has been a steady growth in membership. The entire Yearly Meeting has suffered an irreparable loss.

The Devotional Life

RESPONSIBILITY—IN THESE, OUR TIMES

Selections by ARDIS MICHENER

Our Father, we thank Thee for all who help feed our hungry world and who have helped provide these gifts for the sustaining and strengthening of our bodies. Help us to remember Thy many children who are grateful for chance crumbs and a cup of water. May we share their suffering even now by including them in our thoughts when we pray, "Give us this day our daily bread."

THOMAS F. CHILCOTE, JR.

* * * *

Are we, as Quakers, rising to this terrible need that rides in the cold and the snow?

HOWARD W. ELKINTON

* * * *

. . . It was not in the Inn that the Babe was born. It was in the cold and dark of the stable. It is not likely that the spirit of Christ will return to the world through us. Yet we need not be like the Inn keeper, who was so preoccupied with his regular business that he did not know what was going on. Like the wise men rather, bearing their gifts; and the reverent shepherds; we may take physical comfort to all the cold and neglected mangers of the world and in the spiritual balm of humility and compassion.

We cannot know in what forsaken and oppressed place the longed-for resurgence of love may come. We can only remember the assurance that "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

ELIZABETH GRAY VINING, (*The Friend* "Christmas-1945" Editorial)

* * * *

Stand silent in the snow tonight:
The mind is filled, in quiet hours like these. . . .

MARY GREGORY

* * * *

. . . (we must give) not only bread which human bodies crave but the "touch of a kindly human spirit with its creative power of hope and faith and courage."

Author unknown

* * * *

If the Society of Friends is to have a rebirth that is vital, compelling and durable, it will be made possible by that attitude which seeks Truth fearlessly and adapts thinking and behavior fearlessly to whatever proves true, and pure, and of good report . . . There is still room in Gethsemane for a man to kneel beside Jesus and pray with Him, to whom Jesus prayed, "not my will—."

Author unknown

* * * *

God grant that we may not fail in our response to the call of this momentous hour, the call to deep humility, to keen and careful thinking, to tolerance, charity, love, to unwavering devotion, to unshakable faith, and to union with God.

LEVI T. PENNINGTON,
"The Call of the Hour to Friends"

LOVE SET FREE

There came to me in the morning a bright bird
Which lay quiet on my heart's sill;
And from the sun's upward leap, until
The broadening afterglow, I heard
From the bird's strong throat the lovely infinities
Remembered from his home beyond Heaven's hill.

There as the day faded and the tone
Of his timeless carol became
Imperative food for my dry sapless frame—
Ah! he must live for me alone.
I seized and caged him in my heart's close prison
Where none but I would breathe his secret name.

I roamed the bleakest avenues of night
With my bird in captivity:
Sing for me, bird! I cherish only thee;
Empty thyself for my delight!
While ever round the cage a white flame curling
Withered the life it ringed so jealously.

The dawning shook the borders of night's cloak.
From a far hill a cry sped,
Thin bugle call of pain, to my dark bed,
And lightness in my being woke.
Lifting my captive in the vibrant air
I loosed him, and he fled,
Praising the day, to morning's fountainhead.

Yet ever as I gazed, content and still,
He came and lay, so quiet, on my heart's sill.

Winifred Rawlins

WIND OF THE SPIRIT

How still the stately elm trees stand,
Like hour-glasses filled with sand!
But when a wind storm passes through,
What dances do the elm trees do!

The worshiper within the room,
How still!—like figures on a tomb.
But when the spirit's storms begin,
What dances dance their souls within!

PHILIP W. FURNAS

QUAKERDOM · AT · LARGE

Knowing that costs for printing have soared to dizzy heights, friends of THE AMERICAN FRIEND often send outright gifts to aid this journal. Thank you, one and all!

* * * *

New York Yearly Meeting offered prizes for essays on Peace. Juliette Freeman of the 1947 class at Lincoln School, Providence, Rhode Island, won third place.

* * * *

Algie and Eva Newlin and family of Guilford College, North Carolina, have agreed to continue one more year in Geneva, Switzerland. Algie I. Newlin is Presiding Clerk of The Five Years Meeting of Friends in America.

* * * *

The Spring Valley Friends Community Church building has been completed. It was dedicated January 18, with all day meetings. Blaine G. Bronner, who is also clerk of California Yearly Meeting, is the pastor.

* * * *

An explosion, presumably due to leaking gas, completely demolished a home near William Penn College, Oskaloosa, Iowa. Of the college persons living there, Cecelia Shepard, Ernest Weed and Herbert Standing were injured. A full report has not been received, as we go to press.

* * * *

Wilmington College, Ohio, has been authorized by the State Department of Education to offer a teaching major in industrial arts, President Samuel D. Marble has announced. Wilmington is now completing a new industrial arts building which will be one of the most completely equipped in this area.

* * * *

The American Young Friends Fellowship is searching for some one to serve as a full-time secretary with headquarters in Philadelphia. The age should be between twenty-five and thirty-eight years, man or woman. Those interested should submit names to Wilmer A. Cooper, 768 College Avenue, Haverford, Pa.

* * * *

In order to facilitate the shipping of clothing, the relief office at Quaker Hill, Richmond, Indiana, has been given a good supply of duffle bags. The office suggests that you have one in your meetinghouse or some public place and that as soon as it is filled you send it to Philadelphia or Chicago, depending on your location. These can be supplied by sending a request to Quaker Hill.

Friends of Hans Buchinger in Richmond have been rejoicing with him and his family as they are reunited after several years of separation during the war. Ingrid Buchinger, his wife, and their two daughters, Christiane and Beate, recently arrived from Germany. The family is living at 110 South West Seventh Street, Richmond, Indiana. Hans Buchinger is now a professor in Earlham College.

* * * *

J. Theodore Peters, a Friend who heads a college settlement, 433 Christian Street, Philadelphia 47, writes that they are trying to find a young couple interested in farming and working with children as well. A four-room modern house and fairly good salary will be provided. This project, supported by the Community Chest, is one in which needy city children are provided with a healthful country vacation.

* * * *

Bryan and Edith Riner Michener and family will shortly move to Laramie, Wyoming. Their street address will be 1121 Harney Street. Dr. Bryan Michener will be associated with the Student Health Service at the University of Wyoming. The Micheners were formerly medical missionaries in Kenya Colony, East Africa, with the American Friends Board of Missions. For the past eight years, Bryan has been school physician in Wichita, Kansas.

* * * *

Harry T. Silcock, English Friend visiting Chinese and Japanese Friends under Friends World Committee sponsorship, has written from Shanghai that in running for a tram on Christmas Eve he fell and broke his right fibula. The Friends Service Unit made him a pair of crutches, and thus fortified he proceeded to Peiping, Mary Campbell of the Shanghai Friends Center going along to assist him. After Peiping, he expects to visit Friends in West China.

* * * *

The Friends World Committee, American Section, has now received advice from the British Embassy in Washington that Harry Silcock has been cleared for entry into Japan. When he sailed in November there was no absolute assurance that this clearance to enter Japan would come. The Friends World Committee and the many Friends who helped to make this trip possible will be glad for this news that Harry Silcock is to be privileged to renew fellowship with the Japanese Friends.

The Japan Yearly Meeting wrote a letter to the Service Committee on the occasion of the Nobel Peace Prize Award. One paragraph in particular is addressed to all Friends: "It is, indeed, a high privilege for us Japanese Friends to share with you the same faith and way of life, and on an occasion like this we are reminded anew of the great responsibility which goes with that privilege. This sense of responsibility is particularly keen in our minds as we think of the immensity of the task before us in Japan and elsewhere. Japan Yearly Meeting, just revived after several years of unprecedentedly devastating warfare, is a tangible expression of the new and unanimous resolve of Friends in various parts of this country. They are in need of your fellowship and guidance . . ."

NEWS OF OUR MEETINGS

Bangor Quarterly Meeting Youth banquet, which is an annual affair, was held on the evening of January 10, in the dining room of First Friends church in Marshalltown, Iowa. Following the dinner a program was given by the young people, centering around the theme, "If Christ Were Lord," with Bob Peery, toastmaster; Joyce Dillavou, pianist; and Maurice Griggs, song leader. Wade Dillavou, pastor of Liberty church, gave the address on "Christ Must Be Lord." Orval Cox pronounced the benediction.

* * * *

New Castle, Indiana, Meeting has used the unified service plan for two months, the service beginning at 9:30 and ending at 11:15. The children have the same hours under the leadership of Maurice and Juanito Parsons. Several children are corresponding with children overseas. The new projector has been used to portray pictures for all ages. The School of Life is being organized to run through every Sunday evening of February and March, when four courses will be offered. Twenty names were added to the membership at the last session of Monthly Meeting. The Finance Committee reports the budget is balanced. Jean McGrew will soon return from a sojourn of several months in Neuremberg, Germany.

* * * *

Vermillion Quarterly Meeting was held in Vermillion Grove, Illinois, on January 10. Marguerite Carter led the meeting on Ministry and Oversight, us-

ing the theme, "We are God's Watchmen." At the regular meeting for worship, Mildred White brought a warm and challenging message from her work and experiences in Palestine as teacher in the mission school at Ramallah. In the afternoon business session, military conscription was discussed and a recommendation made that those present should send protests to their Congressmen. The Junior Quarterly Meeting, under the leadership of Goldie Johnson, was well attended. Georgetown, Ridgefarm, and Humrick have each held special evangelistic services. On January 19, the pastors and ministers of the quarter met in the regular quarterly fellowship meeting at the home of Amy Jordon in Ridgefarm.

* * * *

The missionary society of the Knightstown, Indiana, Friends Meeting has extended its work by including non-members in some of its meetings. In November, the Ladies Aid and the pastor, John Randolph, were guests when a regular meeting and tea were held in the country home of Lucille Strattan. An appraisal of missions in Cuba, as observed a few years ago, was given by Norman Young of the Friends Central Offices, Richmond; an impressive reading by Matilda Johnson; and songs by Neita Faye Taylor, accompanied by the hostess, were highlights of the meeting. In December, they held a cooperative supper at the church when a pageant, "White Gifts," was presented by the Young Friends class, with a fine attendance of young people. The offering was sent to a family from this group that is in training for Christian service. In March an all-church supper is planned when Merle Davis will show African pictures.

* * * *

Honey Creek Meeting of New Providence, Iowa, is publishing a news letter. A leadership training school is reported as having been conducted jointly by New Providence and Honey Creek Meetings for a five-week period, of which Paul Hadley was dean. Two courses were offered: one dealing with children's work, led by Mildred Rains; the other with young people's work, led by Guilford Street. A project for supplying water under pressure to the church and parsonage from the adjoining Mills' well has been completed, at a cost of $500, the work being done by volunteer labor. An unusual Christmas program was presented on Sunday evening, December 21, by the children under the leadership of Mae Martin. They were grouped on the platform and conducted a devotional period, including carols, Scripture reading, prayer, and presentation of gifts for overseas relief. This was followed by a reading by Mildred Rains. Then a chorus under the direction of Ethel Hadley presented selections from the "Messiah." The average attendance at morning worship for the past three months has been sixty-one.

* * * *

The Centerville, Indiana, Meeting, and especially the Peace and Service Committee, has been concerned to do something constructive in the interest of peace. George Scherer presented the idea of sending a personal representative to Washington in opposition to Universal Military Training. The Meeting approved the plan, suggesting the appointment of Cordia McCracken, chairman of the Peace and Service Committee, as representative. When it was learned that the Service Committee meetings were to be held in Philadelphia during the week of the opening of Congress, and the pastor, George Scherer, had been appointed representative from Indiana Yearly Meeting, it was decided that the two Friends should travel together and go to both Washington and Philadelphia.

The Friends Committee on National Legislation helped the representatives in making plans and in getting appointments at the capitol. They talked with Representative Ralph Harvey and the administrative assistants to Senators Capehart and Jenner, and others. They were both impressed with the magnitude and variety of activities shown by the reports at the Service Committee meetings. Centerville Meeting feels that this was a worth while venture and recommends it to other Meetings.

BIRTHS

BERNARD—To G. Burdette and Edith Kelsey Bernard, a daughter, Margaret Clistie, on December 22, at Westtown, Pennsylvania.

HUNT—To Folger and Anabel Parker Hunt, of Wilmington, Ohio, a son, Marcus Folger, on January 20.

STANFIELD—To David O. and Helen L. Stanfield, a daughter, Judith Eleanor, on January 21, near New Burlington, Ohio.

MARRIAGES

ALLRED-BEESON — Nellie G. Beeson, daughter of Hansel and Nellie Jones Beeson, to Philip M. Allred, son of D. E. and Epsie H. Allred, on December 25, Greensboro, North Carolina.

WHITTLESEY-BRUBAKER — Wellington Whittlesey, pastor of Second Friends Church of Indianapolis, to Nina Merle Brubaker, of Chattanooga, Tennessee, on January 28, in his own church, with his father, Nathan Whittlesey, also a Friends' minister, officiating.

DEATHS

ANDREWS—Nathan D. Andrews, aged seventy-four years, in Goldsboro, North Carolina, on January 10. Interment was made in New Garden Cemetery, Guilford College. He was a member of Greensboro Monthly Meeting and chairman of the North Carolina Yearly Meeting Committee on Evangelistic and Church Extension Work. Surviving are a daughter, Mrs. Robert Willets, Haddonfield, New Jersey; and a son, J. W. Andrews, Greensboro.

HAWORTH—Eva Russell Haworth on January 17, at Philadelphia, Pa. She was the daughter of the late Mr. and Mrs. William Russell, one-time principal of Friendsville Academy, and the

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widow of Wayne L. Haworth. Survivors are six sons, R. W. of Denver; Charles R. of Grand Prairie, Texas; M. H. of Port au Prince, Haiti; Wayne E. of Atlanta, Georgia; Morris M. of Philadelphia; David L. of Leadville, Colorado; a brother, Elbert Russell of St. Petersburg, Florida; a sister, Mrs. Carl Bowen of Fort Wayne, Indiana; and five grandchildren. Services were conducted by Calvin L. Gregory at Friendsville, Tennessee, where interment was made in the church cemetery.

KNOWER—John Franklin Knower at the home of his foster daughter, Lena Applegate, Wilmington, Ohio, on January 22. He was a member of Providence Meeting in Western Yearly Meeting. Richard L. Wiles, minister of Westfield Friends Meeting, was in charge of the services.

A PASTORAL OPENING

The Ramona Park Community Church (Friends) in Alhambra, California, needs a full time associate minister. This is a splendid opportunity for a young man and his wife to get started in full time service. College graduates preferred. Adequate support with some opportunity for graduate studies at U. S. C. School of Religion. Even those with some experience might be interested in this opening. Some ability in music necessary. For details write to Paul P. Younger, 1510 South 6th Street, Alhambra, California.

HELPER NEEDED

A middle-aged man or a student to assist in caring for a helpless elderly man, also to help with garden and lawn during the summer months. Friends' family living in a modern home in a rural community near a Friends Meeting. Husband and wife; no children; no farm labor. Reasonable wages and good home. Location: five miles west of Danville, Indiana.

VACATIONING IN ARIZONA?

Sunset Point, small, year-round guest ranch near Tucson, Arizona, offers the best in comfortable, modern accommodations, home cooking, restful atmosphere, and magnificent scenery. Altitude 4,500 feet. Write Alice Shoemaker, Oracle, Arizona.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting secretary, Butterfield 9221.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m.

THE AMERICAN FRIEND

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Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

BUCK HILL FALLS

The Board of Missions and some score of auxiliary boards and committees of the Methodist Church met at The Inn again in early December. There were over seven hundred different persons from all over the world present at these meetings and the number of guest days were equivalent to thirty-six hundred guests for a complete day of twenty-four hours.

During the sessions, the largest sum in the history of the Church, over $10,000,000, was allotted to missionary service at home and abroad for the year 1948. Part of this sum will probably be expended through the American Friends Service Committee. Dr. Ralph E. Diffendorfer, General Secretary of the Division of Foreign Missions, who is known to many of our winter visitors because of his frequent visits, is one of the prime movers in a projected Christian University for Japan for which a financial campaign will be launched in the spring.

These groups were the forerunners of the many religious conferences now held at The Inn during the winter months.

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Applications must be in hand by Third Month first. For application forms address:

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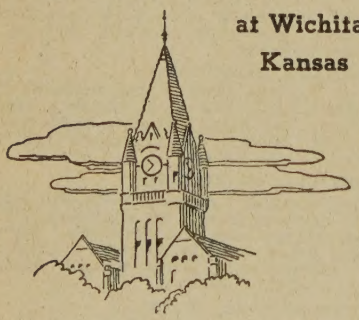

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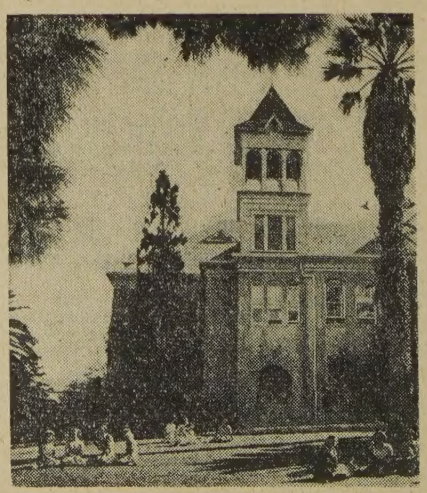

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